

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 47, Vol. XX.

Saturday, November 20, 1858.

Price One Penny.

CONFIDENCE.

Confidence has almost entirely departed from the earth. How little of it remains among the children of men! Distrust and suspicion brood everywhere. In all their intercourse, men suspect each other. In diplomatic treaties and agreements between nations, in commercial affairs, in common business transactions, in the various organized associations and societies, whether political, social, or religious, in family connections,—aye, in all departments and relations of society, suspicion is the rule, and confidence the exception.

A youth just "beginning life," as it is called, is counselled by the experienced to treat every man he meets as if he were a rogue. "Trust no man" is a universal motto.

Every person must admit that this is not a proper state of society. Where there is a want of confidence there is a lack of happiness. A state of doubt is a state of misery. Suspicion breeds discontent, and discontent engenders crime.

But how is this to be remedied? How shall confidence be established among mankind? To answer this question properly, it will be necessary first to examine the cause of such a want of confidence in the world. This dearth of confidence is caused by a lack of virtue. The imaginations of men's hearts are evil con-

tinually. They think evil of others because they *know* evil of themselves.

If an individual is conscious of his own insincerity, he has no confidence in the sincerity of others: a liar suspects others of lying; a thief thinks others are dishonest; the adulterer believes that others are polluted, or, if not in the same manner as himself, that it is for the want of an opportunity; and those who cheat in trade imagine that everybody is trying to cheat them.

The principal reason, then, why men have no confidence in their associates and the world at large is because they have none in themselves. It is true that good men and women, by being often deceived, have to a great extent lost confidence in mankind; but it has not entirely fled from their hearts; for while they preserve their own integrity they will have some faith in the goodness of the intentions of others, unless it is in the individuals by whom they have been deceived. It is evident, therefore, that there will not be universal confidence until there is universal righteousness. By establishing the latter, the former will be created.

This is a matter worthy of the consideration of all Saints. Confidence is springing up among them, because righteousness is budding in their hearts; and as righteousness grows among them, so will their confidence increase. They have

before them a work of so great a magnitude that it cannot be accomplished without the unity of their power and influence. But where there is no confidence, there can be no real unity. It is necessary, therefore, that the Saints should have confidence in each other.

Instead of treating every person as a rogue, peering with the eye of distrust, and watching with suspicious expectations for evil, let us have faith in the virtue of our brethren and sisters until their actions prove them to be unworthy of our confidence. And should a brother or sister, through weakness and temptation, fall into transgression, even then confidence in them should not be wholly destroyed, inasmuch as they manifest a disposition to do right and a real desire to reform.

How many persons who have stepped aside from the path of holiness have been disheartened in their earnest endeavours to retrace their steps by the coldness and utter want of confidence manifested by their former associates; and how many, alas, by their repeated wickedness, have entirely destroyed that trust which the good would otherwise have reposed in them!

In the present imperfect state of society, while the Saints refrain from suspicion, they should guard against placing too great confidence in those who have not been proved worthy of it. They should be neither suspicious nor unguarded—neither mistrustful nor too confiding, but follow that golden rule, "Always take the mean between two extremes." To promote confidence in the Church, let the Saints, in all their dealings with each other, act in a manner strictly honourable. If a Saint employs Saints, let those who labour work honestly and uprightly, and let the employer give for what is done a just compensation. Let them also respect and fulfil all their mutual promises and agreements, never feeling that the relationship established by the ties of the Gospel gives them the slightest right to break them.

They should also studiously avoid all exaggeration. By painting the truth in unnatural colours and clothing a statement in unfitting garments, they are likely to bring upon themselves suspicion and distrust whenever they open their mouths to speak. Some seem to be possessed of a mental magnifying glass,

through which all their views are taken. A discount must be taken from all they say—so much per sentence. What confidence, then, can be placed in their statements?

The Saints should also keep from *talebearing*. Many have gained a character for mendacity by repeating false reports, believing them to be true. If they are careful not to contract a taste for surmises and speculations, and make it a point not to assist in spreading flying rumours, confidence will be placed in their words, and they will save themselves from great unpleasantness.

That the great work of the last days may be accomplished, the Saints must have confidence in the Priesthood. This is absolutely necessary. Without leaders, a body of people are as nothing; and without confidence in those leaders, their energies are crippled and their influence is weak. With a divine internal testimony that their leaders are endowed with the holy Priesthood, and with numberless evidences continually before them that these men are disinterested and virtuous, the confidence reposed in them by the Saints should be unbounded.

To bless the Saints and benefit mankind, the servants of God in the Church of Latter-day Saints have scaled high mountains, traversed sandy plains, and buffeted with the strong waves of the wide ocean. Regardless alike of the fond ties of domestic affection, the dangers and hardships of long travels and distant voyages, and the persecutions and derisions of influential opponents, footsore, hungry, and houseless, they have persevered in their labours; and the present happiness of the Saints in the Gospel is the result of their works of love and patience.

They have proved themselves firm, unflinching friends in the hour of adversity, wise counsellors in the time of trouble, and pleasing companions in the season of rejoicing. If any men in the world are worthy of confidence, they are the leaders of this people.

We lay it down as a general rule, that while a man holding the Priesthood possesses the confidence of his superiors, he should be considered worthy of the confidence of his subordinates. Unless this rule obtains among the Saints, the plans and counsels of the servants of God will be of little effect, and the movements of

the Church will be tardy; and instead of union and satisfaction among the people of God, there will be doubt, division of opinion, insecurity, and unhappiness.

All men who stand as leaders in Israel should act in such a manner that the evident purity of their intentions will beget in the hearts of the Saints full confidence in their integrity. Then will their words be sought after with eagerness, and their sayings be treasured up as jewels of priceless value. Their presence will be like the company of angels, and their names will be mentioned with reverence and be remembered with affection.

It is also necessary, for the welfare of the Saints and the advancement of the Church, that they should have *confidence in their God*. What can they do without his assistance?—what can they accomplish without his blessing! He never deceives; his promises are true and faithful; he changes never. They who put their trust in him need fear nothing. In the midst of the sea-storm, when the heavens are craped in blackness, and the mountain waves lift themselves up in fretful wrath, threatening swift destruction,—when the howling wind blows despair to the Godless, and the strong man feels like a reed, then those who have confidence in God, calmly relying upon his promises, wait fearlessly for his help. When surrounded by enemies, and danger encircles them, their confidence in him who is Almighty drives terror from their hearts.

In the hour of sickness, when the weakening force of disease saps the fountains of life, and the gaunt "king of terrors" approaches, before whom the mightiest conquerors have quailed, then they who trust in God are strong. They

know that "all things shall work together for their good." Even then the Author of life can purify the vital stream and fill them with vigour and rejoicing. And if the hour of their exit has come, then death to them is but a servant to open the doors of the flesh, that the freed spirit may enter into the mansions of Paradise.

It is a want of confidence in God that hinders many Saints from performing essential duties. For example, Tithing is neglected by some because their means are small, and other requirements are, for the same reason, not attended to. But if they had confidence in God, they would remember that he who cares for the birds of the air and the flowers of the field—who provides food for the one, and clothes the other with loveliness, has promised to add all needful blessings to those who "seek first the kingdom."

If the people of God will faithfully perform every known duty, they will have confidence in their own uprightness. Then they will have proper confidence in each other, in the holy Priesthood, and in their Eternal Father; and their peace will be like an ever-flowing stream. As this confidence increases among them, so will they approximate to the unity of the Father and the Son; and as their union becomes stronger, so will their power become greater, and the kingdom of God will rise and spread with resistless power, till the disjointed governments and crazy organizations of the wicked shall fall with them, to rise no more. Then will suspicion, distrust, and doubt be drowned in the floods of righteousness, and confidence shall knit together the heart-strings of the virtuous, and one song of universal rejoicing shall fill the world with harmony.

MAMMON WORSHIP.

BY PRIEST JOHN C. GRAHAM.

How often does the dazzling god of this world, Mammon, benumb the senses and cause mankind to forget their Maker. Present to the view of some poverty-stricken being a few pieces of gold, and observe the influence that operates upon him. Note how eagerly he clutches it. With what ardour the guilty wretch who

dives into misery and degradation will grasp it to obtain another drain of the poisonous and accursed drug. See how eagerly and niggardly the wretched miser treasures up his ill-gotten wealth, and with what care and anxiety he watches over it. Experience hourly testifies to the fearful results attendant upon this

money-worship. All the direful consequences occasioned by money must be charged to this idolatry. We can see men and women living in happiness and domestic comfort, and yet possessing wealth. They can deal out liberally from their golden coffers, mingle in society, and still retain an upright course of life and an unblemished character. Then how is it that man is brought to a degraded position, and oftentimes an ignominious end, through the god of this world—Gold? It is because he worships Mammon instead of his Maker, and gives his heart to the glittering dross instead of placing his affections on eternal things. Mankind allow the evil promptings of the Adversary to conquer the virtuous and high-principled whisperings of their consciences. They permit themselves to view the apparently bright side and reflect upon the advantages to be obtained through wealth, with the pleasures and enjoyments to be realized, and allow their imaginations to extend no farther. Thus leaving out altogether the results and obligations attending the possession of wealth, they become utterly careless as to how it is acquired, and are entirely regardless of the fact that the Creator holds them responsible for its use and their stewardship. The consequences of wealth are dependent upon the actions of the individual: he can either seal his ruin or establish his integrity and righteousness by its possession and use. Let us picture to ourselves the position of a rich man, who is surrounded with all the luxuries and pleasures which this life can afford. He possesses that choicest of blessings—a family circle. Yet his heart is steeled with avarice, and the accumulation of riches is his continual aim. His dreams at night and his thoughts by day are incessantly dwelling upon one grand object—namely, an increase of wealth. Midst all this anxiety, scarcely a passing thought is entertained of his Maker. He makes enormous speculations; losses ensue, and ultimately ruin stares him in the face. He is then, perhaps, cast into prison to satisfy his creditors; his wife and children are thrown upon the mercy of the cold world, homeless and friendless, and perhaps forced to seek “charity” from door to door. Can the feelings of such a man be described? Repentance, however, begins to open his heart. What is there now that he would not do to

obtain liberty and regain his lost reputation? It is no difficult task now to bow the knee before his Maker and supplicate him for mercy. Oh, how humble and submissive he is now! Is there no one near to give him consolation?—no wife or child to comfort him in his hour of affliction? Ah, Poverty! thou art a wonderful physician, and possessest a precious remedy to bring mankind to a knowledge of their actual position and to show them that they are of themselves powerless to act and liable to be tossed to-and-fro in any direction, without the help of the Almighty.

Numerous and fatal are the results attendant upon all who thus worship at Mammon's shrine and seek the riches of this world in preference to their God. They may be allowed to proceed for a time in their selfish designs, and may possibly gain their long-coveted object; but God is sure to mete out to them a just reward for the neglect and indifference they have manifested towards him.

It is a pleasure to our Heavenly Father to observe those whom he has endowed with wealth use their gifts in a wise and judicious manner and to his honour and glory. On such he bestows additional blessings of a higher character, and will continue to increase his gifts as they are merited.

Money has always been considered the god of this world, which has been fully verified in the many cases that have occurred both in and out of the Church. It has been an obstruction to many hundreds of individuals, who, had they been in less affluent circumstances, might have obeyed the Gospel and its ordinances, which have been revealed in these last days through the Prophet Joseph Smith, and have long ere this gathered with the people of God to Zion. But the idea of sacrificing the pleasures and luxuries which they had hitherto been enjoying could not be endured for a moment, even though it should ensure to them a more glorious future. It is the same with many who have embraced the Latter-day Work. Let their circumstances become improved and their position in the world more elevated, then the spirit of avarice begins to creep insensibly into their hearts, till ultimately Pride makes a conquest and triumphantly carries them out of the Church.

Saints of God! let us not become

avaricious, or allow a covetous spirit to enter into our hearts; but let it be our chief study and constant care to render a faithful account of whatever the Almighty may entrust us with, and to use it wisely and for the promotion of his honour and glory,—which course most assuredly will produce within our souls real and

substantial joy. Let us not give way to the glittering allurements of the “Mammon of unrighteousness” and forsake “the right ways of the Lord;” for if we do, the spirit of the Evil One will overcome and ultimately ruin us and rob us of our souls’ salvation.

HISTORY OF JOSEPH SMITH.

(Continued from page 729.)

[April, 1843.]

Thursday, 6th. I was detained from Conference to hear a case of assumption, Widow Thompson *versus* Dixon, until eleven, a.m.

The first day of the fourteenth year of the Church of Jesus Christ of Latter-day Saints. Sun shone clear, warm, and pleasant. The snow has nearly all disappeared, except a little on the north side of the hill above Zarahemla. The ice about two feet thick on the Mississippi, west of the Temple. A considerable number of the brethren crossed from the Iowa side of the river to the Conference, on the ice. The walls of the Temple are from four to twelve feet above the floor.

An Annual Conference of the Church of Jesus Christ of Latter-day Saints was convened on the floor of the Temple. There were present—Hyrum Smith, Patriarch; Brigham Young, H. C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and W. Richards, of the quorum of the Twelve; Elder Amasa Lyman, and a very large assembly of the Elders and Saints.

Elder Brigham Young announced that President Joseph Smith was detained on business, but would be present soon.

Sang a hymn.

Elder Amasa Lyman opened by prayer, and another hymn was sung.

Elder Orson Pratt then read the third chapter of the second Epistle of Peter, and spoke upon the subject of the resurrection.

At ten minutes before twelve o'clock, President Joseph Smith and Elders Rigdon and Hyde arrived.

At twelve o'clock, President Joseph Smith commenced by saying, “We all ought to be thankful for the privilege we enjoy

this day of meeting so many of the Saints, and for the warmth and brightness of the heavens over our heads; and it truly makes the countenances of this great multitude to look cheerful and gladdens the hearts of all present. He next stated the object of the meeting, which was—

First. To ascertain the standing of the First Presidency, which he should do by presenting himself before the Conference.

Second. To take into consideration the expediency of sending out the Twelve, or some of them, amongst the Branches of the Church, to obtain stock to build the Nauvoo House; for the time has come to build it.

Third. The Elders will have the privilege of appeals from the different Conferences to this, if any such cases exist.

These are the principal items of business which I have at present to lay before you.

It is necessary that this Conference give importance to the Nauvoo House. A prejudice exists against building it, in favour of the Temple; and the Conference is required to give stress to the building of the Nauvoo House. This is the most important matter for the time being; for there is no place in this city where men of wealth, character, and influence from abroad can go to repose themselves, and it is necessary we should have such a place. The Church must build it or abide the result of not fulfilling the commandment.

President Joseph then asked the Conference if they were satisfied with the First Presidency, so far as he was concerned as an individual to preside over the whole Church, or would they have another? *Y.* said he, I have done anything to injure my character, reputation, or standing, or have dishonoured our religion by any means in the sight of angels or in the sight of men and women, I am sorry for it; and if you will forgive me, I will endeavour to do so no more. *I do not know that I have done anything of the kind. But if I have, come*

forward and tell me of it. If any one has any objection to me, I want you to come boldly and frankly and tell me of it; and if not, ever after hold your peace.

Motion was made and seconded, that President Joseph Smith continue President of the whole Church. After a few minutes' silence, the motion was put by President Brigham Young, when one vast sea of hands was presented, and the motion was carried unanimously.

President Joseph returned his thanks to the assembly for the manifestation of their confidence, and said he would serve them according to the best ability God should give him.

Elder B. Young motioned, and Elder O. Hyde seconded, that Elder Rigdon be continued in his office as Counsellor to President Smith.

Elder Rigdon spoke, saying, "The last time I had the privilege of attending Conference was at the laying of the corner stones of this Temple; and I have had but poor health since, and have been connected with circumstances the most forbidding, which, doubtless, have produced some feelings. I have never had a doubt of the work. My feelings concerning Bennett were always the same. I told my family to guard against that fellow, for some time he will attempt to make a rupture among this people. I had so little confidence in him that I always felt myself at his defiance. I was once threatened by Warren Parrish, if I would not coincide with his views; and I have just received such a threatening letter from John C. Bennett, that if I did not turn my course I should feel the force of his power. As there is now an increase of my health and strength, I desire to serve you in any way it is possible for me to do. If any one has any feelings against me, I hope they will express them.

Dimick B. Huntington asked him what he meant when he said Bennett was a good man, &c., when he called him a perfect gentleman and he had nothing against him?

Elder Rigdon said he did not recollect it. He did not then know as much about Bennett as he has learned afterwards. I say now, he never offered any abuse in my house. Bennett has never been about my house but little. I never saw anything about the man but what was respectable. He came to Robinson's. I was in debt to him, and consequently boarded him. I think Dimick must be mistaken.

Dimick: I know I am not. I have no private pique against Elder Rigdon.

The vote was then put and carried almost unanimously.

President Joseph Smith presented William

Law as his second Counsellor, who was sustained by unanimous vote.

President Hyrum Smith, Patriarch, said he wished to be tried, when it was voted unanimously that he retain his office of Patriarch. He then blessed the people and asked the Lord to bless them also.

President Joseph said he did not know anything against the Twelve. If he did, he would present them for trial. It is not right that all the burden of the Nauvoo House should rest on a few individuals: and we will now consider the propriety of sending the Twelve to collect means for it. There has been too great a solicitude in individuals for the building of the Temple to the exclusion of the Nauvoo House. Agents have had too great latitude to practise fraud by receiving donations, by never making report. The Church has suffered less, and I am opposed to that system of collecting funds when any Elder may receive moneys. I am opposed to any man handling the public funds of the Church who is not duly authorized. I advise that some means be devised for transacting business on a sure foundation. The Twelve are the most suitable persons to perform this business, and I want the Conference to devise some means to bind them as firm as the pillars of heaven, if possible. The Twelve were always honest, and it will do them no hurt to bind them. It has been reported that they receive wages at two dollars per day for their services. I have never heard this till recently, and I do not believe it. I know the Twelve have never had any wages at all. They have fulfilled their duties; they have always gone where they were sent, and have laboured with their hands for their support when at home. If we send them into the world to collect funds, we want them to return those funds to this place, that they may be appropriated to the very purpose for which they were designed. I go in for binding up the Twelve solid, putting them under bonds; and let this Conference institute an order to this end, and that the travelling expenses of the agents shall not be borne out of the funds collected for building these houses; and let no man pay money or stock into the hands of the Twelve, except he transmit an account of the same immediately to the Trustee-in-Trust; and let no man but the Twelve have authority to act as agent for the Temple and Nauvoo House. I would suggest the propriety of your saying that no money should ever be sent by any man, except it be some one whom you have appointed as agent, and stop every other man from receiving moneys. It has been customary for any Elder to receive moneys for the Temple when he is travelling. But this system of

things opens a wide field for every kind of imposition, as any man can assume the name of a "Mormon" Elder and gather his pockets full of money and go to Texas. Many complaints have come to me of money being sent that I have never received. I will mention one case. He is a good man: his name is Daniel Russell, from Akron, New York. His brother Samuel had been east on business for him, and there received twenty or twenty-five dollars as a donation to the Temple, which he put in D. Russell's bag, with his money, and forgot to take it out before he returned the bag. Two or three days after his return, he called on his brother for the money belonging to the Church; but Daniel thought Samuel had paid out too much of his money, and he would keep the Church's money to make good his own. I called to see D. Russell about the money, and he treated me so VERY POLITELY, but did not give me to understand he ever meant to pay it. He said he did not know at the time that there was any Church money in the bag,—that he had paid it out, and he had none now.

Samuel Russell, who brought the money from the east, stated to the Conference that he did not think it was because his brother was short of funds that he kept it, for he had money enough. He had told him that he should not be out of funds again—that his brother had twenty dollars of the Church funds and some dried fruit for the President.

President Joseph resumed: I give this as a sample of a thousand instances. We cannot give an account to satisfy the people on the Church books unless something is done. I propose that you send your moneys for the Temple by the Twelve or some agent of your own choosing; and if you send by others and the money is lost, it is lost to yourselves; I cannot be responsible for it. Everything that falls into my hands shall be appropriated to the very thing it was designed for. It is wrong for the Church to make a bridge of my nose in appropriating funds for the Temple. The act of incorporation required of me securities, which were lodged in the proper hands, as the law directs; and I am responsible for all that comes into my hands. The Temple Committee are bound to me in the sum of \$2,000, with good security. If they apply any property where they ought not, they are liable to me for it. Individuals are running to them with funds every day, and thus make a bridge over my nose. I am not responsible for it. If you put it into the hands of the Temple Committee, neither I nor my clerk know anything of it. So long as you consider me worthy to hold this office, it is your duty to attend to the legal forms

belonging to the business; and if not, put some other one in my place. My desire is that the Conference minutes may go forth in such form that those abroad may learn the order of doing business, and that the Twelve be appointed to this special mission of collecting funds for the Nauvoo House, so that all may know how to send their funds safely, or bring them themselves and deliver them to the Trustee-in-Trust or his clerk, who can always be found in the Office. Who are the Temple Committee, that they should receive the funds? They are nobody. When I went to the White House at Washington, and presented letters of introduction from Thomas Carlin, Governor of Illinois, to Martin Van Buren, he looked at them very contemptuously, and said, "Governor Carlin! Governor Carlin!! Who's Governor Carlin? Governor Carlin's nobody." I erred in spirit: I confess my mistake; and I here make my apology to all the world; and let it be recorded on earth and in heaven that I am clear of the sin of being angry with Martin Van Buren for saying, "Governor Carlin's nobody." *I have been sorry for it ever since.* All property ought to go through the hands of the Trustee-in-Trust. There have been complaints against the Temple Committee for appropriating Church funds more freely for the benefit of their own children than to others who need assistance more than they do; and the parties may have till Saturday to prepare for trial.

It was then voted unanimously that the Twelve be appointed a *Committee to collect funds to build the Nauvoo House and receive monies for the Temple*, with this proviso—That the Twelve give bonds for the safe delivery of all funds coming into their hands belonging to the Nauvoo House and Temple to the Trustee-in-Trust; and that the payer also make immediate report to the Trustee-in-Trust of all moneys paid by him to the Twelve; and that the instructions of President Joseph Smith to the Conference be carried into execution.

Elder W. W. Phelps proposed that the Twelve sign triplicate receipts for moneys received, for the benefit of the parties concerned.

Elder Brigham Young objected, and said he should never give receipts for cash, except such as he put into his own pocket for his own use; for it was calculated to make trouble hereafter, and there were better methods of transacting the business and more safe for the parties concerned; that he wished this speculation to stop, and would do all in his power to put it down; to which the Twelve responded, Amen. Elder Young asked if any one knew anything against any one of the Twelve—any

dishonesty. If they did, he wanted it exposed. He said he knew of one who was not dishonest. He also referred to muzzling the ox that treadeth out the corn, &c.

President Joseph said, I will answer brother Brigham. There is no necessity for the Twelve being abroad all the time preaching and gathering funds for the Temple. Spend the time that belongs to preaching abroad, and the rest of the time at home to support themselves. It is no more for the Twelve to go abroad and earn their living in this way than it is for others. The idea of not muzzling the ox is a good old Quaker song; but we will make the ox tread out the corn first, and then feed him. I am bold to declare that I have never taken the first

farthing of Church funds for my own use till I have first consulted the proper authorities. When there was no quorum of the Twelve or High Priests for me to consult, I have asked the Temple Committee, who had no particular business with it; but I did it for the sake of peace. (Elder Cutler said it was so.) Let the Conference stop all agents from collecting funds, except the Twelve. When a man is sent to preach the first principles of the Gospel, he should preach that, and let the rest alone.

Choir sang a hymn.

Elder O. Hyde prayed; and twelve minutes before two o'clock, p.m., Conference adjourned for one hour.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 20, 1858.

IS THE DESIGN ANSWERED?—In Number 43 of the *Star*, in an editorial on "A Proper Spirit," we proposed to our readers the following question—namely, "Do our preaching meetings answer to their design and show the character which properly belongs to them?" We presume that all those whose business it is to answer are ready to compare their views with ours. But, in order that we may better realize the full meaning of the question, let us give it an amplification and detail.

In treating on "preaching meetings," we have in view those originally intended expressly for the preaching of the Gospel to the world. Circumstances and wisdom must determine when they should be held, for the customs and manners of every place are not the same. In England the Saints have generally found it most convenient to hold their preaching meetings in the evening. Be that as it may, the points to be laid down are, that preaching meetings legitimately belong to the Mission—that they should be held in every place where it is expedient, and at such times as wisdom and circumstances may determine. We believe that at the present time there is not a Branch of the Church in the British Isles holding a meeting room that cannot, by judicious management, devote a portion of their religious services to the preaching of the Gospel. Having made these remarks to ensure a proper understanding of the subject, let us resolve the question already proposed into the following:—

1st. In every Branch possessing the opportunity, is there a meeting expressly devoted to the preaching of the Gospel? In some cases, are they not devoted to anything but that for which they were originally designed? Can there not generally be heard at these meetings, in some Branches, three or four speakers making a testimony meeting of the occasion, and of such a nature as neither to inform, interest, nor convince the unconverted, no matter how honest in soul. Or, perhaps, in such cases, even when strangers are present, is not the time taken up in "talking" to the Saints, and sometimes about matters and in such a style that at least none but the

speaker can understand? Or, as it may happen, is there not some business to be taken up by the President at that particular period, to do which he cannot find any other occasion? Or has he not some Church affairs to "talk over," or some vital and immediate counsel to give, thus wretchedly burlesquing the sage proverb, "Procrastination is the thief of time?"

2nd. Are wise and approved arrangements made and consistent efforts used to assemble the public to hear the proclamation of the Gospel and the service rendered instructive, profitable, and full of power? Or, on the other hand, are not the Saints too often indifferent and negligent about gathering the honest in heart to hear the glad tidings? And if any happen to attend, do they not find the meetings senseless, uninteresting, and dead, excepting the noise made by the speaker? And are they not too often of such a nature as to effectually keep sensible people from coming again, instead of affording them an inducement to return and bring with them their neighbours and friends?

3rd. At our preaching meetings, can the public gather views, principles, arguments, evidence, prophecy, history, warning, and testimony connected with the great work of the last days? At these meetings, is justice done to the grand and holy religion of the Saints? and are broad and correct views given of those stupendous purposes which God is bringing to pass? Are they of such a character that those visiting them, if possessed of a humble, truth-loving spirit, may obtain, in a brief space of time, a living compendium of "Mormonism?" Or, on the other hand, do they not too often answer to the description already given? and are they not generally too far from the design and character marked out as properly belonging to them? Can there not be much improvement made in nearly every instance, and preaching meetings made more instructive, powerful, convincing, and productive?

4th. Do the Presidents of Branches call those qualified and suitable to address their congregations? For the preaching of the Gospel, do they choose men full of the Spirit and full of faith and zeal in their religion, fruitful in principles and ideas, and endowed by God with the *gift of that calling*? There are men with natures of that peculiar organization that are keenly sensible to the mysterious law of sympathy. Their fine instincts feel the action and sympathy of the minds of others, and will vibrate at a touch like a fine-strung instrument. When such a one stands up to preach, if the Saints exert their faith in behalf of the speaker, their confidence will bear him up like a fragile barque on the gently heaving bosom of the deep; and as the prayers of the faithful ascend to heaven to bring down blessings and Divine strength, his soul will kindle with the fire of inspiration, and he will pour out such a torrent of principles and inspired eloquence, as will spell-bind his audience and make them tremble under the power of God. These are the men who should be chosen to speak at our preaching meetings. In every Branch where there are a number of young men and men who have not passed the freshness of life and enthusiasm of manhood, there are some more or less thus endowed. If they are not known, it is because the presiding Elder lacks the spirit of discernment and presidency; and if they are covered over, it is because his course has covered them. We say there are such men at command in nearly every Branch with a moderate number of the Priesthood. Do the presiding Elders call these men thus endowed to proclaim the Gospel at our "preaching meetings?" On the other hand, do they not too generally call those to preach the Gospel to the world who are not qualified, suitable, or endowed with the gift of that calling? Do they not too often introduce their pets and favourites, without any reference to those essential conditions which we have named? Are not many in their choice insensible to those peculiar natures adapted

especially to the preaching of the Gospel? and are they not too generally ignorant of the philosophy of this matter and filled with the conceit that any one whom they please to call will do to preach the word of life and salvation? They ought not to be thus ignorant, seeing that they have to choose the men to perform the various parts of the work of God; and they must be given to understand that it should not be *their call*, but the call of the Spirit, and that their appointments should be in agreement with that call. There are good men capable of presiding over Conferences, but of cold, "heavy metal" minds, or perhaps with spirits of great directing capacity, but not endowed with the gift of speech even in an ordinary degree—men capable of almost anything *except* preaching the Gospel to the world. Do not the Presidents too often mistake and call such men to do what God has fitted others to do? And—what is worse still—are they not sometimes, in their stubbornness and self-importance, determined to do just as *they like*, whether in speaking themselves or appointing others to do it?

5th. Do the Elders and Priests usually called to preach go to the meetings well prepared with matter, so that they may bring out of the treasury things old and new, as led by the Spirit, to suit the occasion and the character of their hearers? Or do they not in many cases go *empty* and unprepared, so that there is nothing in the treasury, either old or new, for the Spirit to bring out, to suit any occasion or really profit anybody?

6th. In proclaiming the "glad tidings of great joy," do not our Elders clothe them in such a manner, that for "glad tidings" they look exceedingly suspicious? And do they not, instead of proclaiming the glorious principles of the Gospel and building up true systems, commence to pull other people's houses about their ears, and with their tongues persecute every one who comes within the sound of their voice?

7th. In some cases, are not the preaching meetings of such a nature that Saints with judgment and admiration of their religion are pained when honest lovers of truth are present, because the truth is shockingly distorted by the preachers, and our religion made to appear anything but grand, rich, and loveable? Would they not endeavour to counteract the bad impression by private conversation and by lending books to such, or taking them again when some Elder who does properly represent our religion is appointed to preach? Should such be the case? No. And such must no longer be the case. Let the presiding Elders look to it.

We have endeavoured to so frame our questions and remarks as to show what *ought* and what *ought not* to be. Doubtless all concerned will now be able to answer the question, Do *their* preaching meetings answer to the design and show the character which properly belongs to them? We answer, that the preaching meetings in some cases are far from the mark; and perhaps in every case there can be improvement made in this matter. We hope, brethren of the Priesthood, that you will faithfully attend to this; for you owe it to God, to your religion, and to every truth-seeking soul.

NOTICE.—We copy the following from the *Deseret News* for the information of those of our readers who have connections in the Valley:—

"TO OUR FRIENDS ABROAD.—Through circumstances at present useless to mention, and conduct probably unknown to us, since June last but few letters have been received by persons holding important positions in our community; and many of the letters then received were in a bad condition when we saw them. While our postal facilities from here to Missouri remain as they have for more than a year past, we do not feel justified in committing any important business communications to the care of that mail; nor have

we done so. Whether letters and other mail matter will any more certainly reach their destination, if forwarded to us by Panama and California, remains to be learned; but for the present we carefully avoid committing letters to either route, and would commend that course to our friends abroad, in all matters of the least importance, until the mails are more reliable. We can let the mails alone and avail ourselves of other channels for communication, while present abuses exist, which will not be **REASONABLE**. If postal affairs throughout the Union cannot be managed any better than they are, it is time to abolish the present system and leave the transmission of letters, papers, drafts, &c., to untrammelled individual competition and enterprise, that all may rejoice and profit in being rid of a department which rests like an incubus upon this great republic."

OBEDIENCE AND HUMILITY.

BY ELDER GEORGE TEASDALE.

Of what an excellent spirit is a good, humble man! and how excellent when his humility springs from a profound knowledge of right, obtained through experience by obedience to the mandates of Jehovah! There would be no true order or unity in any system without obedience and humility. It is the perfection of these attributes that will bring to pass the happiness of the human family and the redemption of Zion.

There is that in the Church and kingdom of God which will produce confidence and unity and bring about the obedience and humility so essential to the power and glory of Zion; and that is the gift of the Holy Ghost. The candidate for eternal life is promised the gift of the Holy Ghost after having complied with the first principles of faith, repentance, and baptism for the remission of sins. This Spirit being imparted to the members of the Church causes "one spirit" to be manifested by them, and will cement them together with a power that will astonish the world.

When an individual embraces the Gospel and obtains a testimony that he has found the strait or narrow path, he naturally feels a desire to render himself useful, that he may make his "calling and election sure." But how? He is dependent upon the counsels of his Teacher or President, and his progress and success depend upon his obedience and humility.

The obedience of the Latter-day Saints and their willingness to carry out the counsels of their presiding officers has been a subject of surprise, and often of ridicule. But we should always endeavor to find the cause that produces the

effect before we rashly pass judgment. The obedience of the Latter-day Saints is a good, wholesome, manly obedience, based upon the knowledge that it is right and thoroughly consistent with the laws of God. As a people, they have been gathered from almost every sect and creed, influence and tradition, and many have scarcely known any other will than their own; yet no sooner are they initiated into the kingdom of God than their proud tempers are subdued, and they commence to walk in "newness of life;" and although their obedience to the Gospel frequently breaks the fondest associations asunder and plunges them in the crucible of tribulation, they manifest humility of heart, yet a stern determination of purpose. For this there must be a cause; and that cause, which produces such surprising effects, is—they have embraced the truth and obtained the gift of the Holy Ghost, and have realized the truth of the Redeemer's promise, that whosoever would do the will of the Father should know of the doctrine whether it be of God or of man.

The Apostle Paul wrote, "Let every soul be subject unto the higher powers." This is absolutely necessary, or where would there be any law or order? In the Church of Christ a perfect organization is necessary to bring to pass the unity required among the members by the head, even Christ, who said, "If ye are not one, ye are not mine." To accomplish this, Paul instructed the Ephesians that God gave "some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we

all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This organization has been restored to the earth through the Prophet and Apostle of Jesus Christ, Joseph Smith; and the Latter-day Saints, having proved the divine authenticity of the work in which they are engaged, manifest the love they have for the Father and their desire for eternal life by their obedience and humility.

There is nothing at all degrading in this prompt obedience and humility. All governments require their subjects to be obedient to their laws; and it is highly essential, for our present and future happiness and salvation, that we keep the statutes of Almighty God, whose celestial laws are far more pure and refined than any laws man has ever introduced. He requires all his children to faithfully subscribe to them, and has promised to the wicked that if they will turn from their sins, and keep all his statutes, and do that which is lawful and right, they shall surely live, and not die. (Ezekiel xviii. 21.) Jesus Christ was the great exemplar of humility: he came not to do his own will, but the will of him who sent him; and he faithfully taught the necessity of obedience and humility to obtain an exaltation in the presence of God. When his disciples, upon one occasion, asked him who should be the greatest in the kingdom of heaven, he took a little child and set it in the midst of them, and said, "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." How very few there are that are willing to manifest their humility and that approve of the instructions of the Son of God! Notwithstanding the Prophet's declaration that the nations are as a drop in a bucket, how many there are that feel their own imaginary importance, and are frequently so deluded as to feel that the kingdom of God would sustain considerable loss if they should withdraw their presence and influence from it. But oh! what preposterous folly! A man in the kingdom of God is entirely dependent upon the Spirit for all the good influence he has, which

he obtained by his humility, diligence, and obedience.

In the kingdom of God, no matter what position a man may be called to hold, death or some other circumstance may cause his removal; another is placed in his stead, and the work still rolls on. A man of experience, talent, and ability can undoubtedly accomplish greater good, if his heart is warm in the cause of truth. But the purposes of Jehovah *will* be accomplished; for notwithstanding thousands may reject his message of salvation to the nations, there will always be those whose humility and obedience will fit them for any position they may be called to fill. True, not many great, not many noble, but the weak things of the earth are chosen to fulfil God's mighty purposes. They by him are made strong, and through them will be accomplished the restitution of all things.

Obedience and humility shine as brightly and are as lovely when made manifest in the domestic circle as in the government of Israel, and are essential to happiness. Paul, in giving instructions to the Ephesians, said, "The husband is the head of the wife, as Christ is the head of the Church." With what confidence does the Church receive all instruction from its august head, and with what diligence do the obedient sons and daughters of Zion endeavour to carry out the same. So should it be between man and wife. The husband, walking in the dignity of his manhood, should set such an example before his wife as will win her confidence and her love, while she should endeavour so to carry out his instructions as to fulfil her high and holy mission as a helpmeet, companion, and sharer of the joys and sorrows, exaltation and glory of the man she has chosen to be her lord.

There is something both revolting and low in the character which a woman assumes when she tries to rule and to usurp a position which she is not qualified for by the laws of nature. We are assured that where perfect love reigns, there requires but little ruling; for it is agreeable to reason that where we purely love we should desire to please and fear to offend. What will not man suffer for the love of Him to whom we pray, "Our Father who art in heaven," and from whom proceed all good and truth? The histories of the ancient and the modern

Church teem with heroic deeds that have been enacted upon this planet, in which men and women have proved their love of Him who has promised eternal life to all who keep his commandments. So it is with women who truly love their husbands: they are emulated to move in their sphere by the man who by obedience and humility seeks to secure the confidence of God and his servants. Heavens are made in the domestic circle; and it is requisite that there should be true order, unity, and love to obtain the "consummation devoutly to be wished." And if we desire our children to become bright stars in the kingdom of their God, we must set them an example worthy of their emulation, which can be done by fulfilling the injunction of the Apostle Paul, "Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Ephes. v. 33.)

With what fond affection does a man regard the wife of his bosom who is willing to carry out all his instructions without producing an antagonistic feeling! When there exists this perfect unity, the very atmosphere of their habitation is lovely; and the same spirit being imparted to their children makes their home a heaven. It is this spirit that has produced the unity and power in the kingdom of God, and cements the affections of men who labour for Zion, every one moving in his proper sphere, endeavouring to learn the same grand lesson, and thus arrive at that perfection when we can say, like unto our Divine Master, "Father, not my will, but thine be done!" Surely we, who profess to be his followers, should endeavour to imbibe the same spirit and let that mind be in us that was in him. During the time that Saul was king of Israel, he was sent by the Lord, through the Prophet Samuel, to utterly destroy the Amalekites. He went and destroyed all save the king and some choice sheep, oxen, &c. Returning to Samuel, he professed to have accomplished the word of the Lord. "What, then, is the meaning of this bleating of cattle?" demanded Samuel. "They have brought them from the Amalekites to sacrifice unto the Lord thy God," replied Saul. Then said Samuel, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice,

and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Samuel xv.) This instance is a matter of history recorded within the pages of the Bible, and some may perhaps think that it was a matter of small moment. But there is nothing of small moment in the instructions or commandments issued by Almighty God. This act of disobedience cost Saul his kingdom. For his disobedience, he was rejected from being king over Israel. How necessary, indeed, is it that we should guard against the sin of rebellion and stubbornness! for we may rest assured that, if we do not learn to govern ourselves and to bring our passions into subjection to the laws of God, we shall see much bitter sorrow.

It does not matter how much experience or education a man has in the kingdom of God, if he has not learned to govern himself and to practise humility and obedience. His experience will benefit him very little, if he has not the sacrifice the Lord delights in, even that of a broken heart and a contrite spirit. (Doc. and Cov., p. 147.) We also find it declared in another place, "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for verily I say that the rebellious are not of the blood of Ephraim; therefore they shall be plucked out." (Doc. and Cov., p. 156.) No man can have a greater gift than the gift of eternal life. He may hold a proud position in this state of probation; but death berefts him of all his glory, and it departs to his successor. But salvation and celestial life will be enjoyed for ever, if we remain obedient to the commandments of Jesus Christ, who, being made perfect, "became the author of eternal salvation unto all them who obey him." (Heb. v. 9.)

The Lord, being our Father and God, holds the right or just claim of our allegiance; and it is our duty to obey him, which obedience should spring from a principle of love and pure affection; for in him dwells every attribute that is lovely and refined. He has pointed the way for us to secure the glorious privilege to sit down with him on his throne, and in fact to enjoy all things that he enjoys—a ful-

ness of love, truth, and wisdom, and every noble attribute and power.

The obedience we render him is far above the low, servile obedience of the slave. He who, for the sake of filthy lucre, will fawn and stoop before his patron to obtain his goodwill by his servility, is acting in a base and contemptible manner. Such a position the truly noble soul would scorn.

There is a rich refinement in true humility and obedience which inspires feelings of a most profound respect towards the individuals in whom dwell these attributes; for they are blessed and enjoy wis-

dom and intelligence of the highest order, because living in the full fellowship of the Holy Spirit. When such individuals meet, they enjoy that sweet communion of soul which such alone can appreciate.

This is within the grasp of all who will accept of it; for, the Gospel being restored, obedience to it will ensure the gift of the Holy Ghost. When we have obtained this and gained a testimony that our sins are remitted, it should then be our earnest endeavour to make our calling and election sure by our constant obedience and humility.

FOREIGN CORRESPONDENCE.

SWISS AND ITALIAN MISSION.

Switzerland, October 27, 1858.

President Calkin.

Dear Brother,—Since I wrote last, the works of the Devil continue to be manifested. The "powers that be" have seized many hundreds of our tracts; and whether they will restore them I do not know. However, I hope they will read them thoroughly. In Graubunden, Elder Stucki was sent from one dungeon to another in Missouri fashion.

At length he was delivered over to a person who said he would not be a participator in such an illegal course, and brother S. was allowed to come away from these "Christians," half dead through their kindness in giving him rotten straw to sleep upon. But I need not say they have not converted him to their beautiful, civilized religion.

Still we are neither dead nor daunted,

although many are manifesting themselves unworthy of eternal life.

The *Deseret News* was long a comforter in this stormy Mission; and while absent from the scenes of my western home, I could still peep over the tops of the Rocky Mountains, or see them as in a panorama, when I had that in hand. But I am now in the same fix that the gentlemen at Valentia Bay have been in. My transatlantic communication suffers from some cause to me unknown.

Henry Baer, ex-President of Zurich Conference, having confessed his rebellion against President J. L. Smith, and having manifested a desire to do anything in his power to stop or repair the wide-spread mischief resulting from his former course, has been re-admitted to membership.

With love to yourself, Counsellors, brothers Williams, Tullidge, &c., I remain yours in the new and everlasting covenant,

JABEZ WOODARD.

HOME CORRESPONDENCE.

SOUTHAMPTON PASTORATE.

Newbury, Berkshire,
October 30, 1858.

Dear President Calkin,—I take pleasure in forwarding to you a brief report of the work of the Lord in this Pastorate.

We have recently been favoured with a visit from President Budge, who held meetings in each of the Conferences in this Pastorate and dealt out unto us good, practical instructions.

A Conference was held at Southampton on Sunday, the 3rd inst.; and on the

following Sunday we held a Conference at Bridport, Dorsetshire. President Budge was present on both occasions. The Conferences were well attended; much good instruction was given, and a good spirit prevailed.

We cannot talk of doing such great things as some of the larger and wealthier Pastorates, neither are we doing so much as I should like to see done: still I have the satisfaction to know that this Pastorate is improving. The Saints have advanced a month's subscription for their *Stars and Journals*; so we are now doing business on the ready-money principle. The book debt of the Southampton Conference is paid off. The meetings throughout the Pastorate are generally well attended by the Saints, and in some places by strangers also, and a few are being baptised.

Many of the local Priesthood have laboured faithfully the past summer in going to towns and villages to preach the Gospel and distribute tracts; but, as a general thing, the fruits of their labours do not immediately appear. Still we know that good has been done, and many have been warned that the kingdom of God is at hand.

Presidents Moss, Hanham, and Astle are one with me; and they are labouring diligently and successfully in their respective Conferences. A good spirit prevails throughout the Pastorate.

I am constantly moving about among the Branches. Some weeks I am at a meeting every night except Saturdays.

Yours obediently,

G. D. KEATON.

PASSING EVENTS.

GENERAL.—It is authoritatively reported that the Emperor Napoleon is taking steps to carry into execution a plan for laying up stores of corn in every large town during plentiful years, in order to provide against years of scarcity. A terrible hurricane has been experienced at Genoa, injuring, among other things, the means of telegraphic communication. Russian families of distinction continue to pour into Nice. Great fermentation exists in Syria, and the Christian population are placed in the greatest jeopardy. A roving band of Arabs recently surprised the town of Gaza and butchered a number of its inhabitants: they then fell upon a neighbouring village, where they indiscriminately slaughtered all the men and children: in the Lebanon the Christians are left without even a nominal government or protecting power, and the greatest anarchy prevails in that district: nothing less than a total extermination of the Christians is expected: Damascus also is represented as a scene of tumult and terror, the Christians being in perpetual fear of plunder and massacre: the Pacha is entirely unable to overawe or control the fanatical portion of the inhabitants.

AMERICAN.—Bolivia continues in a disturbed state. Cholera still rages in the state of Guatemala with considerable virulence. Peru is again threatened with war on her border, and with internal revolutions. Advices from St. Louis state that trains from Salt Lake had passed Fort Bridger up to the 22nd Sept.; that twenty more were met on the Sweetwater, and eight more north of the crossing of the Platte, snow being encountered east of Fort Laramie; that two companies of Cavalry were passed on the Big Blue; that Judge Eckels was met on the Big Sandy, and Col. Wilson at Ox Fallon's Bluff; that Col. Morrison, of the Seventh Infantry, had arrived at Camp Floyd; that several trains were likely to be overtaken by snow in the mountains, and much suffering was anticipated; that business was very brisk at Salt Lake, trains constantly arriving there from California with goods and provisions; that the Saints speak in high terms of Gov. Cumming; that Gen. Johnston's command, consisting of from 7,000 to 8,000 men, including troops and employees, were consolidated in one grand encampment and would remain together during the winter; and that there were about 4,000 troops at Fort Bridger under Col. Canby.

VARIETIES.

The *Mining Journal* states that a new kind of paper has been made with prepared ~~aluminum~~ from the residue of the beet-root after distillation and the manufacture of sugar. It has been patented by the inventor, Dr. Collyer. The great peculiarity of this paper is that it can be printed on without wetting.